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PUBLISHED MONTHLY.

PRICE, 2.00 PER ANNUM.

SINGLE COPIES, 20 CENTS.

VOL. IX.

NOVEMBER, 1891.

No. 8.

BX

6901

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THE

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CHRISTIAN SCIENCE



JOURNAL.

OFFICIAL PUBLICATION OF
NATIONAL CHRISTIAN SCIENTISTS' ASSOCIATION.

FOUNDED APRIL, 1883, by the Author of SCIENCE AND HEALTH,
MARY BAKER G. EDDY, D. S. D.

PUBLISHED BY
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,
62 BOYLSTON STREET, BOSTON, MASS.

Entered as second-class mail matter.

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THE CHRISTIAN SCIENCE JOURNAL

IS PUBLISHED ON THE FIRST OF EACH MONTH.

SARAH J. CLARK, C. S. D., Editor.

62 Boylston Street - - - Room 686.

TERMS FOR SUBSCRIPTION, PAYABLE IN ADVANCE.

postage free, to any part of the United States and Canada are: Two Dollars per annum, One Dollar for six months. No subscriptions for less period than six months received.

Postage stamps not acceptable. Remittances by Bank Drafts or Express Orders preferred.

Subscriptions may begin at any time. If no time is designated, the subscription will begin with the current number.

Acknowledgment is made for all subscriptions, stating date of maturity. Journal discontinued at maturity of time for which subscription is paid.

The address can be changed at any time; though if not requested on or before the 20th of any month, the next JOURNAL will be sent to the address on our books at such date.

RATES FOR PROFESSIONAL CARDS, PAYABLE IN ADVANCE.

6 lines, 1-18 of a column, per annum	\$3.00
12 " 1-9 " " "	6.00
18 " 1-6 " " "	9.00

INSTITUTE CARDS

[illegible]

For six months, one-half the above rates. Our Advertising columns close promptly the 15th of every month.

Letters relating to Subscriptions, or Advertisements, should be addressed, and all remittances made payable to, THE CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 BOYLSTON STREET, BOSTON, MASS. All contributions for the JOURNAL should be addressed EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY, same address.



THE CHRISTIAN SCIENCE JOURNAL.

"For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of stronghold."

VOL. IX.

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No. 8.

NOTICE.

PRICES OF

RETROSPECTION AND INTROSPECTION

As announced in Publisher's Department of this JOURNAL, are changed as follows:—

Single copies		\$1.06 postpaid.
Six	„	5.00 prepaid.
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Books will be ready for delivery about November 10th.

better renderings have it, I believe, "born from above." Both of these sayings, the one to the young ruler and the one to Nichodemus, smite with terrific force at the awful sensuality and worldly beliefs and practices of the carnal man, i. e., the man who is living in the gratification of the five personal senses. They both make short work of a life based on the gratification of the senses.

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JESUS AND THE YOUNG RULER.

A Sermon preached in Chickering Hall, Boston, by the Pastor of the Church of Christ (Scientist).

Why callest thou me good? there is none good but one, that is, God.—Matt. xix. 17.

THIS is a clean, clear-cut, comprehensive statement. It is a statement that lays bare all pride, all sophistry, all mere worldly wisdom, since it goes to the very citadel of things. It proved to be most startling and unwelcome to the young ruler. It cut him to the quick—produced a chemicalization, to employ the language of Christian Science. It could not well have been otherwise, for it is just as unwelcome to the carnal senses and appetites now. It will continue to be so, till the carnal senses are destroyed.

There is something in this terse, comprehensive saying of the Master to the young ruler, which is akin to that other equally terse saying of his to Nichodemus: "Marvel not that I said unto thee, Ye must be born again," or, as the better renderings have it, I believe, "born from above." Both of these sayings, the one to the young ruler and the one to Nichodemus, smite with terrific force at the awful sensuality and worldly beliefs and practices of the carnal man, i. e., the man who is living in the gratification of the five personal senses. They both make short work of a life based on the gratification of the senses.

There is another coincidence between these two accounts, or interviews, which ought not to be lost sight of. Both of these men, the young ruler and Nichodemus, appear to have belonged to the better class of the Jews. Both appear to be honest, fair minded persons who were capable of looking

somewhat higher than the mass of their ignorant, prejudiced countrymen. They both seem to be lifted above the partizan hate and bitterness of the Scribes and Pharisees. Evidently, both could see much in this man Jesus. Possibly they even imagined that he stood related, in some way, to the well-being of their Nation and their times. Yet, how far short they fell of seeing the supreme, spiritual realities in the case. Thus, you cannot but notice, that they both so little comprehended him, that they began to address him by flattering titles, the adulation of personal compliments, — a thing that man in the dominion of the senses, throughout all ages, has been guilty of doing. How little the Master cared for these fulsome, unmeaning compliments.

The highest compliment that any one could have paid to Jesus, would have been to have caught the inspired meaning of his matchless sayings, and then, begin to square his life by them. Such a perception and demonstration as this, would have been worth cartloads of meaningless titles and compliments. Yet, we ought not to be too severe on them. They did what no one of their countrymen, scarcely, ever thought of doing. Certainly the Pharisees and the Scribes had never been able to so much as even call him "Good-Master," or "Rabbi;" they did not possess the commencing grace, if I may so call it, as to do so much as this. It surely counts for something that they rose high enough in their estimation of the man to be able to entertain respect enough for him to do this. How does the Master receive this well-meant adulation, these compliments? Is he pleased with them; do his pulses quicken, as ours do when complimented and praised? No, not in the least! On the contrary, he seems wounded, grieved, that this young ruler is sunken so low, is so benighted, that he could stoop to pay compliments when he should have been filled with contrition and shame in realizing how he and his miserable countrymen had fallen.

What has been said suggests the theme to which I wish to call your attention at this time, which is: The Heavenwide distinction or difference which Jesus entertained of the per-

sonal man, even as it appeared in himself and that which was held, most evidently, by this young ruler, and, for that matter, by every one under the dominion of the personal senses, either in that day or our own. This distinction is one so commanding, so important, that I must be permitted, at the risk of repetition, to call special attention to it, for not to see it discriminately is to miss, to lose out of sight, the real point of my discourse. We should still be left in our sins.

The vital question I am raising for our consideration, is this: Did Jesus, the man, regard himself, as this young ruler appeared to regard him, and as we do ourselves, as men in all the Christian ages have been regarding him? To put it in a single clause, how did Jesus regard the human nature side of himself, the one he *seemed* to have in common with us? This is one of the most vital things that we can consider, for on it depends our success, or failure.

Well, let us take up and consider for a moment, the view that the young ruler, in the narrative, took of this matter, because this view of his is practically the one that mankind are holding to-day, and have held in all ages—whether in the churches or out of them. That this young man esteemed, even venerated him, would appear evident to all. Doubtless he thought of him as the most wonderful and royally gifted man that the ages had produced. He, quite likely, would have used Nicodemus' words, had they occurred to him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." He also went so far as to regard God as the inspiring force of all he did. He would have been ready to maintain that God was continually with him. But did this man at all perceive the real source of this transcendent power? We must examine this point sharply, if we would understand aright.

A close inspection will reveal that here was the fatal rock on which this young ruler stranded. He made the mistake we are all making, in this so-called life, or, until we come into Divine Science, that the source of all this man's won-

derful power and goodness was lodged, largely, if not chiefly, in the personal Jesus himself. It was due to personal qualities that he possessed. It was the man Jesus that he adored and worshipped and not the divine Truth incarnated in him at all, or, if at all, yet in such an infinitesimal degree as to rob such a belief of all its real worth as a spur to right action. It was Jesus the man, the mere human being that was divine and God-like in his eyes. It was not the Truth that was enthroned in his estimation.

But, you will ask, was not Jesus, the man, a being worthy of the world's homage and love? Did not this young man do right in esteeming him as the most royal man that he had ever seen? More than this, do we not always pay court to that which is manifestly above us? Indeed we do, we must. Certainly we look to personal qualities until we have learned to look higher. So that this personal homage and admiration are but stepping-stones to higher things, doubtless; yet they are stepping-stones that we do well to be rid of as soon as possible, for it is most certain that we shall not find real joy and spiritual power so long as we remain in them. Most certain it is, that we shall not see the real Christ, or demonstrate his saving power, until we have discovered how to go clear above all these lower things. This young ruler worshipped the personal, the merely human Jesus, did he? Yes, the very thing which the myriads of piously disposed people in our churches are doing to-day. Is not this right, even a duty? Yes, and no, I reply.

How, then, did Jesus himself regard this matter of his own human nature? How did he look on the human nature that he inherited as the son of Mary? Does there seem to be, to our delicately constituted, reverently disposed people, reared and nurtured in the lap of long established beliefs, a certain rude shock or irreverence in this question? Possibly there does. And, I may be asked, do not we, who are Christian Scientists, profess to revere Jesus more than we ever did, or could, before we found this new and living way? Certainly we thus claim to do. I shall also be reminded of

a discourse preached in this pulpit, and which found its way into our organ, the Christian Science JOURNAL, wherein it was maintained that Jesus, the man, rose immeasurably above all other men on the ground of personal merit and character, that he, the sinless one, alone of all men, was immaculate, impeccable. That position I just as firmly maintain to-day. But we must not make more of that and similar statements than are to be made of them. Do we not all realize that human speech is a very poor vehicle for conveying the full measure and sense of divine Truth? That discourse presented but one side of the question, — one much needed, it is true. But in this sermon I am stating the other or complementary side, which is that flesh and blood are incapable of expressing the full sense of divine Love and power; and Jesus, as son of Mary, did have flesh and blood.

You will not misunderstand me, I feel confident. You will not report me as intimating that Jesus was not the one man of human history — indeed he was! No one in all the ages has begun to approach the pure, immaculate Jesus, who did for humanity all that could be done, did all that humanity was capable of receiving, and more, infinitely more than we have ever brought out in our best, our highest demonstrations. But pardon me for repeating that the personal senses can never be the vehicle for conveying to us the highest, fullest expression of the divine Intelligence, Love and wisdom. Were Jesus to return to the plane of the senses, and to go a hundred times beyond what he did when he was here before, both he and his marvellous work would still be, would have to be, on the plane of the senses. "That which is born of the flesh is flesh." It must be, or it could not express itself to us.

This young ruler's trouble, then, is ours, and will continue to be ours till we learn to look infinitely higher than the personal senses for salvation, for was he not seeking salvation on the personal sense side of things? A thing to be attained, — Never!

Again I repeat the question, how did Jesus regard his

fleshly origin and nature, the one that he shared in common with us? Did he ever regard it as perfect? Such a profound and far reaching inquiry would, again, have to be answered by a simple Yes, and No. Certainly on the merely negative, or human side, it was flawless, absolutely so. Nothing could well be more so. Jesus was sinless; he cheated no one; never told a falsehood, or stole; was free from all ambitious and jealous thoughts. It is morally certain, that he, the immaculate one, was never willingly subject, for an instant, to the suggestion of a lawless impulse or caprice. It is also evident that he was continually doing good. To the blind he restored sight; to the deaf he gave hearing; he raised the dead; he healed the sick in countless numbers. He was, in fact, "God manifest in the flesh." May I rivet your attention to those words: "GOD MANIFEST IN THE FLESH!" And see, I think you must, that there are limitations woven into the very texture of this phrase. You can but notice that it does not say God manifest in the divine, impersonal man. No, nothing of the sort. It is "God manifest in the flesh," which is equivalent to saying that a God manifested in fleshly tabernacles cannot be the equivalent of One who is to be revealed in our glorified consciousness.

Do you ask again how did Jesus regard this corporeal man, this creation of the senses? He was disgusted with it, profoundly disgusted. And he came not to save such a miserable subterfuge, our philosophies and theologies to the contrary notwithstanding, which, are seeking sedueously to save. I repeat it: Jesus came not to save that, but to destroy the man of the senses. What authority have I for saying this? I reply, the words of Jesus, who testified that he came to destroy the works of the devil, and who but Satan, or the claim of evil, ever had anything to do with creating this abortion of the senses?

I said that Jesus despised the carnal senses. I do not mean by that to indicate that he despised them, merely because other men appeared despicable in them — the way of the world, to hate in others what we overlook in ourselves.

But what I do mean to say is the far deeper fact, that he entertained a very poor opinion of the personal man under any circumstances. It was a lie and a cheat in any and all guises, no matter how fair an appearance it might wear. I ask you to observe that he had assumed it, not for any admiration he had for it, for he had none. He had assumed it for our sakes, that he might graciously show us the way out of it.

In proof of this statement I have made, that our Saviour had small respect for the personal man, I wish you to observe his oft repeated statements, that he never spoke of himself, i. e., his personal self, as men of the world are apt to speak of themselves. He never boasted of his power or ability in this direction. On the contrary, he was continually speaking in disparaging terms and tones. Thus, how often we hear him saying, "I can of mine own self do nothing." "I seek not mine own will, but the will of him that sent me." "I must work the works of Him that sent me." In fact the entire tenor of his life was in strict keeping with just such statements as these.

This use of the pronoun "I," as employed by our Master, is a very significant one, i. e., his use of it often as referring to the merely human or personal Jesus, and then again, in the sense of the Spiritual Ego. To my thought, nothing is more needful than a clearing away of the rubbish, the misconceptions that exist in our minds on this one point. I cannot but think that he will render a most helpful service who shall make this clear to human apprehension.

No, it is clear that Jesus was teaching this young man, in our text, that he and all men on the plane of the personal senses are looking too low down for salvation, for life. What he really is saying to him, is, that mortal man is incapable of goodness, no matter how captivating he may appear to others, or may seem to be to himself. He cannot become good till he loses all consciousness of a personal righteousness, or goodness; in other words he must lose all consciousness of any belief of "life, substance and intelligence in matter." He must learn that this creation of the

carnal senses is a lie, and nothing but a lie, to be gotten rid of as fast as one can be rid of the illusion!

What he sought to teach him, as with the point of a diamond, was that all truth was in God; that all life was in God; that all virtue was in God; that all intelligence was in God, — in a word, that God was All and in all. He also sought to convey to him the lesson so much needed by him, that the merely human Jesus was not God, but was the vehicle through which God was manifested to humanity.

There is another fact which presents itself to our thought here, which must not be lost sight of, since it powerfully sustains the position here presented. Thus, you will notice, that Jesus, after he has so clearly and tersely stated the great fundamental Truth contained in the passage under consideration, proceeds to tell this bewildered youth what he shall do. You will remember that he had come to the Master to find out what he should do that he might have eternal life. After the Saviour had laid down to him, with startling incisiveness, the great facts of Being, he proceeded to tell him that he should keep the commandments. Do you not see that there is a very clearly implied, though latent irony in this? There certainly is, though, doubtless, the youth was utterly unconscious of it. *But do you not see it?* What are those commandments? Are they things that a carnal sense can obey? Can a man lost in sin, or, what means the same thing, one whose sense is wholly material, — can such an one, I ask, keep a commandment which is ordained unto life? Most assuredly he can do no such thing. He thinks he has, and so replies to Jesus that all these he had kept from his youth up. But had he?

Indeed he had not! for if he had done so, he would not have needed to apply to the Lord to show him the way. You never ask one to show you how to do a thing that you know how to do perfectly well yourself. It is always ignorance that asks to be shown the way.

But another clear proof that he did not know how to keep these commandments, so spiritual in their nature, is the very evident fact that he had a consciousness of loss; of being

sick; of fear of death and impending ruin. What is all this, but the most decisive and positive proof that his keeping of the commandments was a blunder and a farce. These commandments *were ordained unto life, not death*, so it follows, that if sickness, misery and death are resulting to any one in his observance of them, then he has made a blunder somewhere.

A law of life never results in death to a person who is keeping them in the right way, never! It was because he had lost his spiritual sense, and had settled down into a consciousness of matter and its laws, that the commandment had become a commandment of death to him, just as it will to all who are believing in a law of the carnal commandments. "The law of the spirit of Life in Christ Jesus" never works that way to those who keep it.

Another Truth is evident from all we have been seeing at this time, viz.: The real man that God has created knows perfectly well how to keep the commandments, since never having lost the way, he has no need of being shown the way. It is this false sense of man, which usurps the place of the real man, that is lost and needs to be guided back to God and harmony. It has but to renounce its own self-consciousness, its self-love, its self-pride, in a word, when this false man, of the carnal senses, is willing to cease to exist at all, and let the real man of God's creation come into the foreground, and act and be its true self, in purity and love, the work becomes complete to our consciousness. Then will the victory be won, and it will never be won till this spiritual consciousness is enthroned.

Three practical suggestions offer themselves in closing.

First: What a mistake the religious world is making in regard to Jesus. What a dreary blunder, this, to be so held in thrall to the merely human Jesus, that it has not, in all these centuries, been able to surmount. What is it doing, even now, but talking to and worshipping the man Jesus, — he who was born in the stall, — as though he were the real, eternally living Christ, instead of the divinely appointed vehicle which was to show forth to us the Christ of God.

And is it not the belief of thousands, in these churches, that they will some day be associated with him in some world, or, possibly, reunited with him here in this world? What is this worship which wears so pious a look, but worship of the man, instead of a vitalizing appreciation of the Christ that sets free from all will-worship and subjection to the senses.

Second: It should never be lost sight of that Jesus, the man, was the highest expression that God has given to mankind of Himself. In him the Godhead was manifested bodily, yet as a man. His birth, — *the immaculate conception*, — and in fact the entire environment by which he was surrounded, made it possible for him to become our way-shower out of the senses, so we do right to render to him homage and loving obedience. Only in keeping his commands can we become the sons of God.

Third: We must live up to the highest light that we possess, in order to gain more light. Keeping the commandments according to our imperfect perception and standard, is better than not keeping them at all. We must take the lowest step before we can take the next higher. It is faithfulness to the unrighteous Mammon, that will enable us to lose our hold of the senses, and the senses to lose their hold of us. The more we learn that a bad law, or sense of law, will not help us, the more we shall long to escape from under its bondage, and to become free men in Christ Jesus. True we do not know what God is, or what He is like, but the effort, honestly put forth, to learn this supreme fact, will sooner help us to find the road to His sinless perfection. "God helps those who help themselves," is as true here as it can be anywhere. So will we press on, till all the illusions vanish, and we stand in the supernal light of the Eternal Day.

Bad Every Way.

It is an old story of the Scotch Presbyterian who said: "That the devil is bad you can tell by his very name; for, if you take away the d it is evil, and take away the de it is vile, and take away the dev it is ill, so that he is an ill, vile, evil devil!"

LOVE.

Extracts from a sermon delivered in the Church of Christ (Scientist), Marinette, Wis., by Alfreddie DeLong, from the text Gal. v. 14, 15.

READ 1 John, 14th chapter.

Since taking up the study of the Bible in the light of Divine Science, the word Love has probably been upon our lips more frequently than at any previous time. And yet, how little do we understand this wonderful word that expresses all of God, and, as Paul said, the whole of the law of Spirit.

When we know what this Love is, and, as the result of knowing, live it, will not the world be revolutionized? We find no difficulty whatever in talking Love; but do we, even as Christian Scientists, — who, surely, of all people, after the instruction that has been ours, should demonstrate the divine law, — live it? Do we not theoretically understand that God is all, and consequently, Love is all, and the only power? Then why not live it? Simply because we are still in bondage to the elements of the world; and, because of our supposed higher understanding, are blinded to the fact that we, individually, are just as liable to fall into error, and be unconscious of it, as is our brother in Egypt.

“Wherefore, let him that thinketh he standeth take heed lest he fall.” And our stumbling may be upon this very word that is all in all to us, when we understand and live it. But perverted, it becomes indeed “a rock of offence.” “And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.” And still we ask, how can one, living up to his highest understanding of God, or Love, fall thereon? Simply by believing that he is living up to his highest understanding when he is not.

Are we fulfilling all the law, “Love thy neighbor as thyself?” And yet, “He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?”

The first principle of Christian Science teaches that God is Love; also that "man is His image and likeness," — the expression of divine Love. But how many of us are truly expressing this Love in the fullness of our understanding? And yet, each Scientist is aiming to bring to his own consciousness — and that of the world — God's spiritual idea. But this is never accomplished by simply declaring that God is Love, and man his perfect idea; but, rather, through living it. Do we really understand how to hold to this ideal? Is it simply by declaring it, and standing forever there? Surely declaration leads to demonstration; but if the demonstration does not follow in our individual experience, of what use is the declaration alone?

Remember, we are not considering anything outside of self. It is this very self that would hinder our advancement in more ways than we are aware of, simply because we are willing to stand on declaration, rather than demonstration. If we only realize that the time will come when we will each be called upon to demonstrate every declaration we have made since coming into the light, would we not be very careful how we express ourselves? If I am unwise enough to say to one having no knowledge whatever of Science, — or even one understanding it, for that matter, — that I can put my hand in the fire and not be burned, am I not placing myself where I shall be compelled to demonstrate my right to such a declaration, perhaps through intense suffering, and all the result of my uncalled for boast? We know no more than we have demonstrated. Would it not be far better to let Truth bear witness in a life corrected?

Can we not see the necessity of doing less talking and more acting? Let us make no vain boasts. And when we can really see that Truth is its own witness, we will not attempt it. Are we not, through our mistaken zeal, in danger of retarding the very growth we so eagerly desire? The motive is surely praiseworthy; but with our love for man and the Truth upon the plane it is to-day, we surely need common sense. Would it not be well for us all to remember that after Peter, James and John witnessed the trans-

figuration, they were obliged to come down from the mount, and in their after lives demonstrate the Truth they saw? And taking this lesson into our own consciousness, we can see that their experience must be ours, individually.

This Christ (Truth), as brought out in Christian Science, has taken us, in our thought, upon the mount of transfiguration, where we can discern the spiritual idea of God." And still, we must descend to the valley of the material, and work our way up to the spiritual idea step by step. This is demonstration. On the way down from the mount, Jesus charged them to tell no man what things they had seen, "till the son of man is risen from the dead." Luke tells us, "They kept it close, and told no man in those days any of those things which they had seen." Neither should we boastfully declare what we cannot express in demonstration, "until the son of man is risen," to our sense, from his burial in matter to the right hand of the Father.

Surely "the way is straight and narrow." Yet all may know it, and prove the possibility of our demonstrating the Truth Jesus taught. As we believe it is founded upon a demonstrable Principle, let us live it in manifesting the love that is God, thus fulfilling the whole law: Loving our neighbor as ourself.

How am I to love my neighbor as myself? By trying to rise above the claims and testimony of material sense to a realization of the pure and perfect spiritual existence that is man's "God given heritage," the true brotherhood of man. But when we lose sight of this spiritual fact, through the testimony of the senses, we cannot expect or hope to establish the brotherhood of man, even in our own consciousness, and much less in the world. Our own human consciousness is to us the world. Our Master said: "Be of good cheer, I have overcome the world." To mortal sense the same world stands to day that he declared he had overcome. Surely we can understand that what he did overcome was his human consciousness of this world.

When we see one in error, having no understanding whatever of Science, we try not to allow ourselves to see this

condition as a reality, and thus exonerate our brother in darkness, to our own consciousness, in the plea of his not understanding the Truth, thus not holding him so accountable for mistakes, as he would be, were he conscious of this Light and yet walked not in it; and because of this charity, do not hold him down in Egyptian darkness?

If we see a fellow-worker doing what seems to us not just in line with Truth, and we, knowing as we do that his salvation depends upon a clear mental atmosphere, hold him in that error by making a reality of this seeming, wondering why he does not overcome it, watching closely to see how he is coming out, is not our thought holding him down in the very darkness that we wish to see all rise above? We know that "God is no respecter of persons." If in one instance I can see this error separate from God's idea, thus holding to the oneness of Mind; but in another admitting that error is holding some one in some unaccountable manner, am I demonstrating this brotherhood of man of which I am so ready to talk? To make this even more clear: We know that we must, at all times and under all circumstances, see error as such, and separate it entirely in our thought from God's idea, giving it neither place nor power. In this way we can have charity for all who are seemingly held by error's claims. If faithful workers, would we not, upon its very first presentation, have earnestly striven to rise above it? Then do I love my neighbor as myself if I fail to destroy his seeming error in my own thought? We can clearly see that in order to fulfill the one law of Love we must have just as much charity for our brother in Science as for the brother who has not yet accepted it.

How earnestly we should strive to remember that all men are of the one spiritual household. And so long as we hold firmly and understandingly to this scientific declaration we cannot be blinded by the old mortal claim of "me and mine," for all are God's.

As we understand Love, we will demonstrate it in unity of thought and action. It is the very love to which Paul referred: "Bear ye one another's burden, and so fulfill the

law of Christ." Immediately following, in the same chapter, he declares that each shall bear his own burden. We know that one cannot do another's demonstrating for him, but he need not add to his brother's burden, by wondering why he does not demonstrate over certain claims; why he does not advance more rapidly; let us, rather, bear our share of the burden, knowing that any claim we may see in another, — unless demonstrated over in our own thought, — is reflected, to our sense, in the brother we desire to see rising above every difficulty, but lift not our hand to speed him on his way Heavenward.

If sense tells us we cannot help another along, surely we need not hinder by making a reality of what we know has no origin in Truth. Then we must see clearly that duty — made plain through a high and unselfish sense of the Love that is God — will not admit of any distinction in the household of Spirit, for all are the children of one parent, governed and controlled by Principle — God. My demonstration of Love's power proves my position in Divine Science.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

NOTICE.

QUESTION: — Ought students to continue to organize Churches and Associations?

To organize and support Churches, Sunday Schools, and Students' Associations, as heretofore, is the proper way at present to build up the cause of Christian Science. These means have been blessed, and are being blessed, and there is no occasion for students to abandon them.

QUESTION: — Shall we continue to read in the pulpit, on Sunday, extracts from SCIENCE AND HEALTH?

If you comply with my terms relative to these Sunday services, published in the August issue of this year's JOURNAL, you should. I have consented to this as above, and see no other causes than those designated in August JOURNAL for changing the form you had already adopted for your Sunday sermons. I gave no permission for you to use my writings as aforesaid, except it be in place of a sermon delivered in your established pulpits.

MARY B. G. EDDY.

APPLICATION.

JAMES F. GILMAN.

SUCCESSFUL living, as understood in Christian Science, and as it has already appeared to me in experience, whenever the illuminating power of Spirit has freshly clarified the mind, is the realization of existence, in the one sense of it, that always attends the reflection in thought and deed, of the "divine Principle of Being" in purity and fullness. By this gracious attending the supremacy of Spirit is perceived to be the one living actuality, because Spirit is seen to be the divine Truth that creates, illumines, and sustains us with its true Light and Life, and is seen to be the divine Love, that, in creating, inspires and warms with its self-existent, living beauty, expressed in demonstration. It is the inspiring basis of all hope that is worthy, and impels me to apply myself in the one thing always at my command, namely: action of mind, if not at first of body.

The action that most promotes the realization of Life has, in experience, been found, invariably, to be that which most promotes purity in thought, and therefore, power in deed, through the reflection of divine Principle.

Love of Good — God — appears as the perpetual source of hope, and inspiration to activity in man, — the foundation sense of Life and purpose that is true and lasting, spurring humanity to that application of means within its disposal, which promises, to each one's view, the hastening of the fruition of the mind's ideal. By these efforts we all learn, sooner or later, in actual life, that in God's economy "something never comes from nothing," but does come in response to the genuine desire that impels to earnest striving. Hence persistent application of the means within our reach to gain Good or purity.

To the world, the word "self-sacrifice" seems weary sounding and doleful; but soon, in Scientific living, we learn that it has a deep and sacred meaning of glory, as well as of real joy in cheerful enduring, that sweetens and sancti-

fies and transforms it, because of the true and noble purposes that thereby become life's inspiration. Along this sure way of blessedness, which the true and dear have trod, and hallowed with love and sacred earnestness, is strewn heart-reaching and pure associations of helpfulness and joy, that, in the true sense of life, turns to gold every hard trial in temptation successfully passed, until the worth of true living appears, more and more, in actuality.

The difference in what I now see Good to be, and my way to gain it, is not in the nullification of striving, that must, in God's law, precede all gaining. An idea seems to prevail that the production, or attainment, of greatness is the product of a "gift," or "genius," without the labor of steady, earnest application joined. This is an error that begets failure, in the start, it is born of the wrong idea that something sometime may come from nothing, ready made. That which constitutes the "gift," — the sense of which blesses every individual in some measure, because it is God's gift to every one of His children, — is that power of perceiving the beauty of Truth that the love of Truth alone discovers to our sense, and inspires or impels us to the effort to reflect in some concrete form of realization adapted to our individual character, which expresses our true and individual idea of Being, making it definitely manifest to others as a fresh view of God. This is the "gift" and cannot be created except by the creator — God.

But the precious gift of the power of perceiving and loving Truth does not, in the having, release us from the necessity of the effort in striving to make it manifest. In the more common vocations this necessity of application to succeed is recognized which makes possible the more common success there manifest.

In school we expect to give a number of years of close application to gain the mastery of even a moderate understanding of mathematics, grammar, languages, literature, etc. A thorough knowledge of a trade in manual labor in less than three years of application, of ten hours per day, is not reasonably expected. Success in business requires long,

close and accurate application, first to detail, and first and last to business rules and principles. In all of this we learn by our mistakes and failures, as well as by our true adjustments that nothing is really gained but what we sacrifice and dig for.

Even the apparently helpless and suffering invalid has within his disposal the willing sacrifice, which, in right motive, with faith in Truth, will open the consciousness to the understanding of God, that transforms the thought of such to the sense of wholeness, which is man's natural and normal inheritance.

We find that our thoughts and acts are a tumultuous sea of conflicting emotions and interests, in which there is ever going on, in some form, "the fight of beasts." In this ceaseless, discordant commotion, there comes to every one hours when permanent peace and deliverance is hungered for, — when the true sense of Life is desired to be realized in real harmony, that alone is found — although they may know it not — in the divine Love. This all of us crave, but in mortal life never find. Discard, through sacrifice these self-illusions, and the restful harmony of Truth will then appear with every right sacrifice made. Truth must be loved with all the heart, — loved more than aught else, as the first and dearest treasure. This forms an attachment between thee and Truth, by which its uplifting power raises thee to the ideal sense of Life that is always found, in actual reliance and love, to be health, — the peace that satisfies and restores us. Truth's invitation is: "Try me and see if I will not pour thee out a blessing; see if I will not raise thee up." This, in Scientific striving, is found to be the only way that actually gains us the salvation of Truth and Love that is God.

What we each of us imperatively need is *right motives* for such striving, which, in substance, always amounts to one paramount purpose, namely: the desire to gain a larger realization of God, as our Life and Being, for which we become ready to sacrifice, not merely some things, but the dearest things that seem to lie between us and Truth — Christ. Only that

which is an actual sacrifice of self's dearest seemings is any sacrifice **at all**. If belief in and, consequently, fear of evil, presents itself to **our** sense, in any shape, physical or otherwise, which, owing to **lack** of this sense of God, we find no ability to demonstrate over, **then** there still remains one thing we each can do: we can deny their reality in the strength of the perception we already do possess, however small that may be.

When we arrive at that state of mind, in which we are not afraid of the claims and pains of personal sense, and learn that physical ease is not salvation, then we understand that we are able, in God's strength, to deny any claim that personal sense imposes. Hence the why that this way of the cross, which Jesus so emphasized, is the only way of salvation. "He pleased not himself" saith the Scriptures; and how much of the Christian Scientist's real living is in accordance with that thought, or description, of the beautiful and grand character of Jesus! We owe endless praises to God, that not to please ourselves is to have life and joy and that "more abundantly."

The value of each hour of life is in its opportunity to demonstrate the power of divine Good we earnestly desire; beside it nothing is worth living for. We the most truly live when our interest in Spirituality is such that it leads us to value and anticipate, naturally, and spontaneously, each day's golden opportunity for demonstrations.

I have found in my experience, that motives completely pure from selfish alloy are great rarities; self is almost sure, perhaps quite, to be found wedged in somewhere to darken the understanding. But to *know* it, is something; and to know it is *nothing* is more. In real Being nothing is ever expected, or even desired, of corporeal sense.

In this watching, and correcting of motives is a great work, in which we learn that not an act of life, and never a thought, especially a cherished one, but has its meaning of good or selfish [evil] motive behind it. If we examine the motive for what we do, we find out just how much or how little of our actions, or thoughts, spring from the desire to realize Good alone.

Truth speaks "in a still small voice," and we have need to listen carefully, or we shall not hear, and thus we shall miss the blessing.

WAYSIDE GLEANINGS.

NELLIE B. EATON.

A CALL to visit the old home necessitated a long journey, and gave opportunity for observation and comparisons not found in the routine of home duties.

A request to conduct a Sunday School after the manner of genuine Scientists, using the *Quarterlies*, Bible and SCIENCE AND HEALTH, caused a delay of two days, but gave, also, the privilege of declaring Truth where it was greatly needed, and showing misguided ones the true relation SCIENCE AND HEALTH bears to the Bible, Christianity, and the world.

The second day of the journey, Robert G. Ingersoll occupied a seat in the same Pullman coach; and the feelings with which he was now regarded were contrasted with previous ones. A sort of contemptuous pity, or "I am holier than thou" feeling had given place to something akin to respect for the moral courage — or was it desperation — that impelled the vigorous protests against the popular opinions and theories about a God who was held responsible for the Devil whom He created to oppose Himself, — divine Omnipotence, — and for the chaotic condition of things generally; conditions that a blind, subservient faith admits, but cannot reconcile with even human reason or common sense.

And now that Truth has again been revealed, and the true idea of God shines upon the darkness of human belief and mystification, why is it not at once recognized and accepted by those who are so dissatisfied with old teachings and doctrines? Because the "Light shineth in darkness; and the darkness comprehended it not."

In a Chicago paper I find a column of short sketches, recounting the disaffection in nearly every prominent religious denomination in the country. Trials for heresy, and abandonment or revision of church creeds, has become the order of the day. The inspiration of the Bible is constantly being called in question by its, formerly, most devout fol-

lowers, and in a few years those who will understand and proclaim the true meaning of the sacred writings, are those who, to-day, are denounced as repudiating them entirely.

The Pope's last encyclical letter forbids his followers to support schools where their native language is not taught. What does it all portend? To those reading the "signs of the times," it shows that Truth is "turning and overturning," and the "confusion of tongues" is hastening forward the time when the disintegration of all human theories and concepts will bring the demand for something higher and better than delusive hopes and vain imaginings, or even the dictum of ecclesiastical authority.

The third day of the journey a delegation of motherly, sweet-faced women entered the coach, and their presence suggested this line of thought: Another significant "sign" is the fact that women are carrying on the reformatory work of the world to-day. They are rapidly taking their place, not *beside* their brothers, but *leading* them in all good works; not from choice, but because it is the appointed way. "The last shall be first." While these earnest women may be mistaken in their methods, — for we never can successfully fight error with error, — their motives are right, and sometime will bring to them their reward for working up to the highest thought they have.

What thought has brought out the fashion of wearing snakes and serpents on the hats and bonnets of the women of to-day? Is it not the effort to force the claims of evil to the highest point possible, even declaring in this way that evil (the serpent) has more power than Good, and can place itself above the highest thought of Good — woman?

Arrival at the old home brought welcome from aged parents, — but the one subject nearest the heart cannot be mentioned. Old time friends and acquaintances bestow a distant nod, or a cold, stony stare, and one is tolerated where formerly they met a hearty welcome. A conscientious yet complete severance of all church relations accounts for this avoidance, as it was said, — "If ——— has learned something that forbids attendance at church, we don't want it." So in

this secluded community, Truth cannot be spoken or demonstrated "because of their unbelief."

But how this opposition drives us to closer study of SCIENCE AND HEALTH, and a clearer understanding that "All is Mind," and the privilege of *thinking* right cannot be interfered with. Such long and sympathetic details of sickness and death that one must appear to listen to. Then how like a cool mountain breeze on a hot murky day is a chapter in the Bible and a few pages of SCIENCE AND HEALTH. How the pure thought lifts and refreshes the famished senses, giving them the water of Life, and bread of heaven. How hard it seems now for some to die. This thought of Life, found in Christian Science, is so permeating all mortal mind it is calling a halt to death, and people live on beyond all precedent.

Why talk of sowing seed in a dense forest filled with tangled underbrush? Harder work than seed-sowing must be done now in such a condition of mortal mind. How frequently one must go up "into the mountain to pray," and "continue all night in prayer," until the light dawns upon them, to meet the onslaughts of malicious mentality that would "crucify the Son of God afresh."

After reading the tenth chapter of Matthew the tears would flow, to think, — not one here to give "the cup of cold water" even in the name of a disciple [student], and our "peace must return to us again" in nearly every case of "salutation," and the "dust be shaken from our feet," lest any opposing, disquieting thought should find lodgment and obscure or defile our understanding. How tenderly and lovingly we must repeat our Master's words: "Father forgive them, for they know not what they do."

The homeward journey was accomplished by making a wide detour to visit relatives and friends. First in a physician's family, in a village where many were quarantined because of diphtheria — the schools closed, and churches closed the preceding Sunday. A drive with the doctor, in the afternoon, to visit patients in the "infected locality;" and while he was inside, dealing out drugs and delusions,

nothing prevented the earnest, fervent declaration that Life, Truth and Love are the only realities of existence.

The next day, a rise of many degrees in the mental temperature when visiting the Reading Room and Dispensary of faithful Scientists in a neighboring city. Interchange of experiences in the general and personal details of the work, brought mutual comfort and benefit. The conservative East, and more liberal West vary but little, after all, in their reception of Christ [Truth] to-day. The strife between Good and the false claims of evil is as intense and bitter as ever, and knows no geographical limits.

The third day, in the city so aptly called the "miracle of the Occident," church services and Bible class in the "new tongue" were like a benediction. While rolling along towards the great Northwest, thought outspeeds the train, and tries to picture the welcome to be given in a place where the true Science has had small chance to be heard or demonstrated; but the false, so-called Scientists have held high carnival, but now, like all false claims, lacking a foundation, are tottering to their fall. The supposed power of healing is departing from them, and the public seems to be undecided as to the claims of Science now, to do the works it at first declared possible, and for a time seemed to give evidence of being capable of doing.

This attitude of mortal mind shows clearly the necessity of instantaneous healing, which is possible only to those who have the understanding of the Principle of the Science, as taught by the Master, and promised by him to be sent as the Comforter or "spirit of Truth," which is Love, and is the "foundation and superstructure of Christian Science."

Unheard of surgical operations are becoming more frequent, and mortal mind is carving itself, and reacting upon itself, in a wonderful manner. It is an encouraging sign, however, for it only hastens its overthrow, and it will carve itself out of existence all the sooner.

Home duties are gladly resumed, for they bring the rest and quiet that comes only with the seclusion from mortal mind, which labor in this Science demands.

A THANKSGIVING.

FOR the wealth of pathless forests,
Whereon no axe may fall ;
For the winds that haunt the branches ;
The young bird's timid call ;
For the red leaves dropped like rubies
Upon the dark green sod ;
For the waving of the forests,
I thank Thee, O my God !

For the sound of waters gushing
In bubbling beads of light ;
For the fleets of snow-white lilies
Firm-anchored out of sight ;
For the reeds among the eddies ;
The crystal on the clod ;
For the flowing of the rivers,
I thank Thee, O my God !

For the rosebud's break of beauty
Along the toiler's way ;
For the violet's eye that opens
To bless the new-born day ;
For the bare twigs that in summer
Bloom like the prophet's rod ;
For the blossoming of flowers,
I thank Thee, O my God !

For the lifting up of mountains,
In brightness and in dread ;
For the peaks where snow and sunshine
Alone have dared to tread ;
For the dark of silent gorges,
Whence mighty cedars nod ;
For the majesty of mountains,
I thank Thee, O my God !

For the splendor of the sunsets,
Vast mirrored on the sea ;
For the gold-fringed clouds that curtain
Heaven's inner mystery ;
For the molten bars of twilight,
Where thought leans, glad, yet awed ;
For the glory of the sunsets,
I thank Thee, O my God !

For the earth, and all its beauty ;
The sky, and all its light ;
For the dim and soothing shadows
That rest the dazzled sight ;
For unfading fields and prairies,
Where sense in vain has trod ;
For the world's exhaustless beauty,
I thank Thee, O my God !

For the hidden scroll o'erwritten
With one dear Name adored ;
For the Heavenly in the human ;
The Spirit in the Word ;
For the tokens of Thy presence
Within, above, abroad ;
For Thine own great gift of Being,
I thank Thee, O my God !

— LUCY LARCOM.

I thank my Heavenly Father for all experiences, be they sweet or bitter, which help me to forgive all things, and to enfold the whole world with a blessing.—*Mrs. L. M. Child.*

From David learn to give thanks in everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving.—*Jeremy Taylor.*

NOTICE.

From this date, all letters addressed to me will be opened by my secretary, who will pass to me only letters of importance.

MARY B. G. EDDY.

Oct. 16, 1891.

HOME AND CHILDREN'S DEPARTMENT.

A LITTLE boy, having become much excited at seeing a drunken man brutally abuse his horse, appeared convulsed with terror. After Christian Science treatment, and restoration to his usual happy condition, he asked,—“What made me better?” He was told that “God is Love, and is always near us; and that if he would remember this, and often think of it, he need not be afraid of anything; that God is our Father, and the children who remember this, and love only to be good, are quite safe in His care.” He was only four years old, but listened understandingly, and immediately repeated, “God is Love. Father takes care. Baby’ll be good.” And, with a smile at his mother, who was learning her lesson also, said “That’s just as good for you, mamma, I won’t let you forget.”

For two years he has continued a lovely, loving “child of God,” believing and living the simple Truth. Cuts, burns and bruises, if noticed by any one, are quickly settled with,—“Oh, we don’t bozzer ’bout that — no Spirit in it.”

Recently, while playing on the sidewalk, a run-a-way horse dashed past, very close to him. His mother saw, from the window, that he did not stir nor change his expression. After he came into the house she asked, “Were you not afraid of the run-a-way horse?” “Why?” he said, “God doesn’t let His horses hurt His little boys.”

One day he did come in crying, because a playfellow had struck him unkindly, and wounded his loving heart. His mother told him to sit in his little chair and “think” a few minutes. Soon the smile came back, and the cheery voice sung out: “I guess I’ll go down and forgive him.” So the play went on merrily.

An older brother, who was carefully instructed by his mother, was left in charge of a friend, not a Scientist, during some days of her absence from home. This lady fussed over his health, and became quite alarmed at a rash which appeared on his skin. The Christian Science friend, calling to see the boy, found him, on a July day, in bed, wrapped in blankets, the lady holding a tumbler of hot drink, trying to persuade him to take it. “Need I?” he said to the new arrival. “And need I be smothered; and am I sick? She says I am, but I *know* I’m not, don’t you?” There was a hearty laugh, and then, “I can’t kiss you, I’m dirty; she

was even afraid to let me wash myself." But he was soon as comfortable as he wished to be, to the surprise of the old lady, who exclaimed, "Well, I never! I shouldn't ha' dared!"

These two boys went early one morning to the baker's, and passed the body of a man, who had evidently been killed in a fight. The boys looked a moment, then the younger said,— "Thought there was no death, what's *that*?" "Wrong thoughts, *very* wrong thoughts expressed," replied the elder at once.

The elder boy went to school, and there also he knew how to resist error. During the recent epidemic the teacher was watching for the symptoms. This boy seemed, to her, affected, and she told him he was going to be sick, and he must go home. He took the wrong thought in appearance with him, and told his mother why he had come. "And what are you going to do about it?" she asked. "I should *like* to go a fishing," he said; and she let him go; and he was back in school the next day.

A change among the teachers brought him under the care of a young woman who had, by word and deed, tried to injure his mother. The child knew of the circumstance, and felt the old indignation rise. He begged his mother to make some different arrangement for him, as he "couldn't bear to be in *her* class." "You must go back and be the very best boy in the class, and not show, nor even *think*, that there was ever a wrong thought." He obeyed, and was well treated.

When holidays came, he was invited to the country with friends who were not Scientists. Mamma felt a little anxious about the influence, and warned him not to forget the Truth. "Why, mamma, I'm *surprised*!" he said. "You know, and I know, that God is just the same everywhere, and I'm just the same God's boy."

TRUTH perfects praise "out of the mouth of babes" in varied and wondrous ways. Our little one, aged four and a half years, corrects, with a child's quick perception of Science, every unscientific seeming in us, and teaches us many valuable lessons in Truth.

One day he went to play with some little friends, and when told they were to "take care not to hurt themselves," he looked up from his play and said, "There is no hurt, because God is Love." Another day he said, "Why, if I fall, I fall into Love, so cannot be hurt." So of course he never is, or if just

for a moment he thinks he is, he soon finds out he is making a mistake, and laughs at himself for being so foolish.

In speaking of some one he loves very much he said, almost with tears in his eyes,— “ And I *tached* her, and I *tached* her, and I *tached* her that there was not hurt because God is Love, and she *could not understand*.”

Outside the window of the room is a balcony where he often plays. This balcony is all around the house, and other people's windows open on it too. One day he was running along, singing as usual, when a lady from the next room called to him, intending to ask him to be quiet, as her friend was sick; but he gave her no time to say anything, for looking into the window he saw the lady in bed, and quickly asked, “ Why is that lady in bed ? ” “ O, because she is very sick,” said her friend. “ There is no sickness, because God is Love,” he said, and ran on again.

A few days after the lady who had been sick, came to call on his mamma, and brought with her a friend who needed Christian Science help. His mamma talked with them about Science, and one of the ladies took SCIENCE AND HEALTH to read, and said she wished she could be a Scientist too. It must have been the sweet child-thought that drew them here that day. It is just a little seed planted, and we all know what happens when a good seed is sown. Though it may seem to us to be hidden for a little time, it is growing all the while, and must spring up, and beautiful flowers will unfold.

This little lad will never let any one mention the word *death* in his presence. One day, during our morning reading the word came in. He was playing on the floor near, but on hearing that word he jumped up and came and stood in front of me and said,— “ Let me tell you *there is no death*, because God is Life and Love ! ” Then he told me the story of Lazarus. It was beautiful to see his sweet earnestness, and to hear him emphasize the words “ *I am . . . Life*.” Then he told how Lazarus came out of the grave because Jesus *knew* there was no death, but that God was Life and Love, and is everywhere. He knows so well he is a child of God, and is “ made in His image and likeness.”— E. S. L., PARIS.

THERE is one family where this blessed Science has been the help and stay of mother and little ones for nearly four years. There are five boys, less than fourteen years of age. The mother, with the help of Truth, does the work,— sewing, washing, ironing, and mending for all. She spends one day in each week in the Dispensary; attends the Wednesday meeting, and

Sunday services, besides demonstrating among friends and neighbors. The thought is that all is done in God's strength, as reflected by His child in His time and His way, and these little ones are early learning the nothingness of all but the Good. They settle many of their little differences among themselves; and the innocent, sincere, "Never mind, Eddie, it's all right," makes smooth the places where mistakes, and beliefs of accidents and hurts sometimes occur.

A little brother, now four years old, in playing, ran into a barbed-wire fence, and his cheek was badly cut in three places; one place being laid open, making a ragged, irregular wound. The blood flowed profusely, filling in the neck of his apron at once. A neighbor, very much frightened, brought him in; his mother took him, washed off the blood, seeing only the perfect child of God's creating, that is never reached by accident, that is always perfect and harmonious — the image and likeness of God. The sight that met her material gaze, and that seemed so real to the neighbor, was no more to her than a dream,—I mean, no more to her then than it is now, three weeks later, when all trace of a wound is gone.

The mother had no fear of suffering; she knew the healing power of Truth; she knew at that moment that it was really nothing, that all power was in God, and that Truth, the comforter, that Jesus promised us in the 14th chapter of John, should come and abide with us, and she had found it many times before to be "A very present help" in time of need.—E. M. ROWLAND, EAU CLAIRE, WIS.

READING so many letters in the JOURNAL from the little brother and sister Scientists, it made me feel as though I would like to write one too. Last fall I had a very severe belief of sickness, one that would have left me a cripple for life, if the doctors had cared for me; but Christian Science healed me completely. Our nearest neighbor would not admit that it was God's healing, but said it was the devil's work. But they are not so bitter toward it now. Their little girl had a headache this spring, and she wanted me to treat her, and said it was Christian Science that healed me. I know that Truth will heal our beliefs, without any medicine. My little brother, three years old, has not had a dose of medicine at all. When anything is the matter with him, he always asks to be treated, and says that "Dod will make our beliefs all do way." And when we have beliefs he says he will treat us, and we can't be hurt.

We earned some money, this summer, helping papa in the harvest field, and we thought we would like to send it to the "Children's Fund" for the Boston Church. Enclosed please find one dollar from four children in our family. I earned my part riding the lead horses on the binder.—MAY BECK, ELMWOOD, NEB.

OPEN LETTERS.

I WANT to add my mite to the testimony of those who, through the understanding of Divine Science, ascribe to God the glory for that which has indeed made all things new to them. For several years I have labored with the world's "bread-winners," my chosen field of work that of school teaching.

Three years ago I was obliged to leave the city,— where I had lived since childhood,— because of ill-health. But the old beliefs — bronchial troubles — followed me to my new home, and hope almost fled. Since girlhood, I had been nominally a Christian. But, although I believed God indeed forgave "all our iniquities," it had never occurred to me to take hold of the other part of the promise too, and believe that he was able and willing to "heal all diseases." For many years, I had had but little faith in medicine, and rarely resorted to it; so, when even a much-boasted climate failed to accomplish all I had hoped for, there seemed no alternative but to submit to the decree of Providence (?). My acquiescence, however, was not cheerful and willing, but I endured with a constant sense of rebellion against such slavery.

Before coming here, I had heard of what was called Christian Science, and had attended two classes under different teachers, but failed to find anything helpful or satisfactory. Two years ago, when under a heavy shadow, because of a combination of physical ailments, through the solicitations of a friend, I attended the class of one passing through this city, who called herself a Scientist. This third experience only confirmed the former; and while I did not feel inclined to antagonize the so-called "Science," it did not appeal to my convictions as Truth, and I mentally resolved to have no more to do with it. A month or so later, however, I was persuaded to try once more, and went through a class held by a resident Scientist. In the very first lesson I was convinced that what had been presented to me previously, was Christian Science *in name, only*, and though without understanding the wonderful Truth, so ably and clearly put forth, I was convinced that at last I had been led to the infinite Love that heals and saves.

As I grew into the knowledge of Divine Science, I immediately put it into practice in my school-room, with most satisfactory results. When school closed for the Christmas vacation, I felt stronger than at the beginning of the term, and at the end of a

school year, full to the brim of work, felt not the least weary nor fatigued. "We don't understand it," several of the teachers said. "You are the only fresh-looking one among us, you don't seem in the least tired." How could I be while the words of the Father, "They shall run and not be weary, they shall walk and not faint," were a living reality to me?

I feel impelled to write this particularly for fellow-teachers, for those who have not made practical use of Science in the school-room. I *know* whereof I speak, and can testify that my work is made light and pleasant, not only because of the sense of freedom from physical bondage, but because, through the realization of God as *Love*, hence the unreality of all discord, there is ever present an atmosphere of harmony and peace in our school-room, without which, it seems to me, but little *real* good can be accomplished. The children respond so quickly to our thought, it depends very much upon ourselves whether our school-rooms shall indeed be *gardens*, where the precious little plants shall unfold and develop in an atmosphere of love and peace, or its opposite, wearisome and unprofitable alike to teacher and pupil.

I have at present under my care between sixty-five and seventy little ones, ranging from four to seven years of age, and only the realization of the power of Truth and Love,—the persistent holding to the fact that only *Good* can be made manifest, enables me to accomplish all necessary work without a sense of care and fatigue. But it requires daily—nay, *hourly* obedience to the command "Watch," for every lapse into error bears "fruit after its kind." This was shown to me so plainly one day a while ago, when I went among my little ones, carrying a sense of discord. This was made manifest in a restless noisy morning, unsatisfactory to us all. A greater contrast could not be imagined than this day and the one following, when I went to the children, after a realization of Love and harmony, and resting in the strength that is ever sufficient for us. We had been working quietly awhile, when one little one said,— "Teacher, you love me, don't you?" "Surely I do," I replied. "And you love all of us, don't you? And God loves us too!" "Yes indeed," I said, "there is nothing but love in all the world, because God is Love." "And God is everywhere," said Harry, "and right here now."

And so, fellow-teachers, may our labor be made not an irksome task, but blessed service in the Master's vineyard, guiding his little ones, like whom we must become, ere we may inherit the

kingdom. Doing faithfully the task that lies nearest us to-day, striving to walk in "the Way," through "self-knowledge, humility and Love," we shall at last attain to the perfect realization of Life, Truth and Love, of *God as All*.—ANNIE S. PORTER, SAN DIEGO, CAL.

The True Pastor.

AFTER reading the article "Advice to Students," in the August JOURNAL, and going through the chemicalization which it produced,—for I had so much enjoyed the plan that had been adopted in our own little church, i. e., the bringing out of the Sunday School lessons in the place of a sermon, very many in the congregation writing out the references in full, and all taking part in the service, reading the references and commenting on them, and it had seemed such a means of growth,—there was a little questioning, at first, as to *why* this change, but that was soon overcome for I had so much confidence in the wisdom and judgment of our Leader, that I knew it must be, through her, the message of Truth.

Circumstances seemed to demand that we take a little time to work out the thought before we made the change; and while waiting, last Sunday's lesson came to us. How true that the lessons meet our need; week after week they have brought us just what we wanted most to help us in our work. They have uncovered the error, and shown us clearly the way of Truth. If those who compile them had known our circumstances, they could not better have covered our need.

In studying the lesson "The True Shepherd," it came to me like a flash of light: "Why, here is the true Pastor thought!" and it unfolded most beautifully. "He that entereth in by the door is the shepherd of the sheep." The Christ is the Door leading to the understanding of Truth. The meaning of the words "shepherd" and "pastor" is the same. To be a true pastor one must enter in through this Door. Self and materiality must be left outside; SCIENCE AND HEALTH teaches us this on every page.

How clearly the characteristics of the true pastor are brought out in the lesson. "He goeth before them" (the sheep). He is advanced in thought; he *lives* Truth, because he "eateth the flesh and drinketh the blood" of the son of God. The sheep cannot follow him, unless *he* follows the Christ, for "they cannot

hear the voice of a stranger." He is not a "hireling," doing his work for honor or gain, but for love of Truth.

The dangers and hardships attending the life of the shepherd in the east bring out clearly other characteristics of the true pastor. "The good shepherd giveth his life for the sheep." See the beautiful thought of self-forgetfulness and self-sacrifice. This brings to mind Isaiah's graphic picture of the tenderness of the good Shepherd, where he is said to "carry the lambs in his bosom, and gently lead those that are with young," i. e., striving to bring forth the thoughts of Truth and Love.

A careful study of this lesson gives us the requisites of the true pastor.—MINNIE E. ERWIN.

BOSTON CHURCH.

THE building of the Church of Christ (Scientist) in Boston, is very near my heart. Some weeks ago the desire came to me to be willing to do all that God demanded of me for its upbuilding. I had given some money, as much as I felt I could, and I made a sacrifice of some material things to give it. But I found that more was required of me, I must relinquish more; I must be willing to take more care and responsibility on myself, and do more for others.

One morning while riding to Church, the blessed thought came to me, to teach a class, and give all the proceeds to the Church Building Fund, after my expenses were paid. As soon as I reached Chickering Hall, a sister student came to me and said she had some students for me to teach. I had not informed her of my decision in regard to teaching, which made it so plain to me that God was leading, and so I found that He did lead me, and all who came to the class.

Have held firmly to the price of tuition as designated in the Normal course of instruction, and which has since been adopted and established by the vote of the National Christian Scientists' Association, namely: one hundred dollars for Normal Course Graduates to require of students. The members of the class, though few in number, have gladly paid this amount by apparent self-denial, but the promises of God are sure, yea and amen in Christ Jesus to the faithful.

I shall give to the Treasurer three hundred dollars, the entire proceeds of the class, as my expenses were made very light, that I might give the whole, which God lent me. Now, dear brothers and sisters, will you help in this way to build our Church? Let us call it "A self-denial week." Those who are teachers take a class for the upbuilding of this glorious Church, and those who are in practice, let them, who will, give one week's work to God. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." — JANET T. COLMAN.

NOTES FROM THE FIELD.

It has been thought expedient to organize another church in the upper part of New York city, to which Mrs. Laura Lathrop is called as Pastor.

On Monday evening, Sept. 28th, a special meeting of the Church of Christ (Scientist), of this city, was called at the Reading-Room, 96 Fifth Ave., to take action to extend to our sister, by an outward expression of love, a Godspeed in her new field.

Mrs. Lathrop replied to this expression of love, and stated that while accepting the duties of her new position, she still remained in perfect at-one-ment with this church. She was but extending her Master's vineyard, and her only weapon was the sword of Truth wielded by the hand of Love.

Rev. Augusta E. Stetson, as pastor, spoke of the steady and permanent growth of the Church since its organization, and said, — "There are now, in this city, two branches of the one vine, the Mother Church of Boston; and may these branches grow stronger and stronger in the realization of the impersonal Christ."

The love of each and every member goes out to our sister as she enters upon her work in another field.

It was decided that all the students of the *Alma Mater*, residing in the city, meet together once a month, at 96 Fifth Ave., for general work for the good of the cause.—GEO. W. DE LANO, CLERK.

THANKFULNESS for what Christian Science has done for me, and a desire to add my testimony to that of others, by way of the JOURNAL, prompts me to write. It is nearly five years since I was healed, and the many and varied experiences since that time would be too lengthy for an article like this. A lesson learned the other day, after distributing Christian Science literature at our county fair, may perhaps be helpful to some one.

In thinking over the experience, and how few there were that seemed to be really interested, this Scripture came as a rebuke to my consciousness: "He that regardeth the wind shall not sow." And the still small voice adds another: "Sow beside all waters." The rebuke sinks deep, and I trust will bring forth fruits worthy of repentance.

We, Mr. G. and myself, scattered the circulars quite thoroughly, putting some in wagons, some near the hitching place for teams, some in the hands of others for distribution, and still others to those whom we thought looking for the Truth. Of the tracts, the one on "Freedom" was given out most freely, although we gave some of each of the different ones. One lady especially with whom we conversed, and to whom we gave of the several Tracts, said, "I do not know anything about Science, and I do not like to condemn without knowing something about it."

There are only three of us in regular attendance upon our Sunday services, which consist of a Sabbath School at half past ten A. M., and reading from SCIENCE AND HEALTH in the evening.— J. E. GATES, EXIRA, IOWA.

THE Chautauqua, at this place, closed July 6th. We had our Christian Science headquarters on the ground, as usual. A great deal of rain fell during the session, consequently the attendance was not as large as formerly.

We did not receive as many callers at our tent as last year, but a good interest and friendly feeling was manifested by nearly all who called. I think there must have been one hundred and fifty callers that had known but little or nothing about Christian Science. We gave to each an assortment of the literature.

One old gentleman had been very antagonistic, but we had quite a long talk with him, and, as he was about to go, we asked him if he did not want some of the literature. He said, "Yes, I do not think any one can get too much of it."

For the past two months the M. D.'s have been stirred very much; but every effort, on their part, to place this Truth in a bad light before the public, has resulted in good to our cause by sending many to investigate for themselves.

Our public services are better attended than ever before. I hear encouraging reports also from Blue Springs, Weeping Water and Kearney.— E. M. BUSWELL, BEATRICE, NEB.

In the August JOURNAL is given a list of Libraries where the revised SCIENCE AND HEALTH was placed in circulation, and at the close of the article appears a note, saying: — "What is being done in North America?" Of course I can only give an account

of a very small part of this country, but will say that after the advice from our Teacher to place this Book in the public libraries, we took a copy to ours, and it was very kindly received. A little later the first bound volume of the Series was put in.

Since then we have had neatly made, two boxes with covers, which we placed in the ladies' waiting room of our Union Depot, with the permission of the officials, and have put in one a Bible and a copy of *SCIENCE AND HEALTH*, with a Quarterly in each book, and on the outside of the box is lettered the words "Read and return." In the other box we keep a quantity of literature, and on the outside are these words; "Take one." We feel that many, who are daily waiting for trains, will be led to the Truth.

On last "Decoration Day" a Scientist distributed a great deal of literature throughout the cemetery.—SARAH A. DUFFEE, DECATUR, ILL.

FOR the past few months our meetings have been held in a pleasant room, conveniently located, which the students have secured for that purpose. The floor is covered with a pretty carpet, and we have two dozen chairs, a table, broom, duster, and contribution box, all paid for by voluntary contributions. Beside our Sunday Bible Lesson we have a meeting every Thursday evening for the study of *SCIENCE AND HEALTH*. All take part in reading, but we have no discussion. We are far from being satisfied with our work, yet the good news from all over the land encourages each one to do their individual best, knowing that God will, *does* give the increase in His own good time. We shall be grateful for any suggestions to help us on in the promotion of the cause of Truth. The *JOURNAL* is full of good things.—MRS. J. E. R., SPOKANE, WASHINGTON.

I WISH to give my testimony of the *JOURNAL*'s power for good. I was laboring under a seeming discord in myself, trying hard to realize there was no power in evil, when I took up the September *JOURNAL*,—it had been in the house but a short time, —and looked it over carefully, reading some of the articles and cases of healing, taking a deeper interest even than usual in the *JOURNAL*; as I laid it down I realized the deep peace that had come upon me, which has continued.—MYRA A. CRAFTS, WALTHAM, MASS.

HEALING.

FOUR years ago I learned for the first time that there was a way to be healed through Christ. I had always been sick, but found no relief in drugs. Still, I thought if the Bible was true, God could heal me. So when my attention was called to Christian Science, I at once bought *SCIENCE AND HEALTH*, and began to improve in health. I seemed to see God so near and so dear; so different from the God I had been taught to fear. I studied alone night and day, until I found I was healed, both physically and mentally.

Then came a desire to tell every one of this wonderful Truth. I expected all to feel just as pleased as I did; but to my sorrow none would believe. Some, 'tis true, took treatment and were helped, but went on in the old way, without a word of thanks. But still I could not give up. I seemed to know that this was the way, and, I had rather live it alone than to follow the crowd the other way. But as time passed, I had some good demonstrations of this Love that is our life.

I am the only Scientist in Le Roy, as yet, but the good seed has been sown, and where the people once scoffed at this "silly new idea," they are becoming interested, and many have been healed, and some are asking about it. One dear old lady and I study the Bible lessons every Tuesday afternoon. She came to call, and as we talked, she told me of her sickness of years' standing; and was healed during our talk, so that she has never felt a touch of the old trouble since.

One lady, I had never seen, was healed of consumption in six weeks' treatments. She had not left her bed in four months, and had been given up by many physicians.

I like the *JOURNAL* and *Quarterlies*, and have many of Rev. Mary B. G. Eddy's works, which make my little world. I have a great desire to learn more of this Love that casts out all fear, and to work in this Science. It is the greatest pleasure I have to talk this truth, as far as I understand it, to any who will listen; and am waiting for others to learn of this blessed Science.—
MRS. FLORENCE WILLIAMS, LE ROY, MICH.

EXTRACT from a private letter from one who was healed by reading a copy of the *JOURNAL*, and who is demonstrating from her individual study of *SCIENCE AND HEALTH*.

"Being a stranger in W., I was a little backward in pushing

myself among Christian Scientists until I found out who were the true ones. So I left all to Truth to lead me, and everything turns out right that is good.

One morning I stepped off our porch and dislocated the two large bones of my left ankle. I treated it with Christian Science until the doctor came and set it, for I was not far enough advanced to set the bones; he made three hard efforts to put the bones in place; the last time, just as I said 'God is omnipresent,' they went into place so easily. I had nothing put on but a bandage. I had not a moment of pain, but error would come around quite often, but I just thought: 'You can go away. God never made you, and I have no sore foot.'

At first I used a stick to step in and out of doors, but I soon put that away, for there was no Life in that stick; it is Truth that girdeth me with strength. So I am fighting the fight of faith. It is two weeks since the injury, and I walk all around the house; also go up stairs, and I am heavy. I walked out into the garden, to-day, and back without any material help; feel as well as ever, and don't know that I hurt my ankle at all."—MRS. R. N. W.

I WISH to bear testimony to the healing power of Truth. For years I was not strong, but since last January I have been a great invalid, and my life was despaired of by my physicians. They told me I had heart-disease in its worst form, and that my heart was turning to bone. Many other ills made my life wretched. I was so nervous I would shake as with ague. For months I was unable to do anything because of great weakness.

On the 8th of July I met a Christian Scientist at my son's home. She gave me some tracts, and talked with me about Christian Science. I asked her to treat me, and before I left the room I felt a great change for the better. This was about noon. I went to the table and ate a hearty dinner, then rode three miles directly after. The same afternoon I baked bread, cake, and pies, and swept the house, consisting of eight rooms. The following day I did a small washing, and in the afternoon walked half a mile to see a friend, and walked back.

My family and neighbors think my healing is wonderful, but I tell them it is from God. Thanks be to God, and to Christian Science, I am well and happy — such happiness as the world can neither give nor take away. To-day I am a well woman.—MRS. ELIZA J. BERNHART, ST. CLOUD, MINN.

OUR little girl was very sick for three months. First she had scarlet fever, then inflammation of the bowels, and finally typhoid fever. Many knew of her illness and thought it impossible for her to recover. But, thank God for the precious truth of Christian Science which has brought such joy to my household. Mrs. C—— (a Scientist) called to see me, and I asked her to go in and see my daughter. She did so, and talked with her of God, and told her not to fear. The comfort and assurance given me that day can never be forgotten.

The next day the child sat up, and in a few days was out of doors. The entire change that took place was certainly wonderful. A gentlemen who saw her when she was so sick, returned to this place soon after she was healed, and seeing her so well and rosy, asked her if her sister died. She told him she was the one who was sick. He asked what had cured her, and when he learned it was Christian Science, said he considered it a miracle but he thought the day of miracles was passed.

From this demonstration I began to inquire into Christian Science, and found it unmistakably the "Christ-cure." Since then I have taken a course of instructions, and am happy in the work.—MRS. S. McLEAN, GRAND JUNCTION, COL.

OUR little boy (nine months old) was suddenly stricken with fever. We called a physician who told us it would be impossible to get his fever down without throwing him into spasms, as his temperature was so high; also, that it could not be brought down in less than twelve hours, and it would be necessary to try to reduce it in about that time, or the child would not live.

A friend called to see us, a few moments after the doctor left, and urged us to try Christian Science. Upon our yielding to his earnest solicitations, and agreeing to give no more medicine, our friend called on Mrs. C—— who treated the case absently. We did not know at what time she began the treatments but at seven o'clock all traces of fever were gone, and the child dropped into a healthy sleep, and did not waken before morning; and since then he has been in better health than ever before.—T. J. AND N. E. CHOPPER, GRAND JUNCTION, COL.

NOTE: The Sabbath following this demonstration, the father, mother, and child attended our Sabbath School. It was the first time I had seen the mother and child. They now come some five miles regularly to our Sunday School, and will soon enter a class.—MRS. W. T. C.

EDITOR'S NOTE BOOK.

College Association.

THE October meeting of the Alumni Association of the Massachusetts Metaphysical College, which convened in Boston, was one of great interest. The call to assemble was heard in London Eng., Montreal, Chicago, Peoria, Cleveland, Atlanta, Wilmington, New York City, Brooklyn, Portland and Providence, and was personally answered. Dr. E. J. Foster Eddy was called to the chair. Reading from Scriptures, Prov. 19, and SCIENCE AND HEALTH, page 436, followed by silent prayer and Lord's prayer.

Subject under discussion: Good of the cause. Dr. Eddy said in substance: "We have not come here this afternoon for the gratification of personal sense. Those who are here have been too long in Science, and have a better understanding of it, than to come for that purpose. This is a time for deep searching of heart, close self-examination, the putting down of self, — which is our greatest work, — and reaching out after that Love which is universal and impersonal. This sense of self must be destroyed, and *God must be all* to our consciousness. The probe should go deep, — its hurt is but for a moment, in belief, — error should be uncovered, we should strive to build each other up, and this should be a holy place."

One of the prevalent evils, mental malpractice, was taken up and so exposed that no one understanding it could enter into it sanely, except for the purpose of *self infliction*. The subject was freely discussed and much good was derived therefrom.

There were many beautiful expressions of love for our Teacher, — Mother, — who has so lovingly taught, guided, and patiently waited for us to take up and work out our life problem in Christian Science. Our great privilege has never been so appreciated as in the present hour of Truth's unfolding. The thought was strongly expressed that Mary B. G. Eddy can never be separated from her book, SCIENCE AND HEALTH.

Much was said in favor of the Bible Lessons, of how much they had accomplished in the Sunday services, in place of sermons, as a preparation for the short, practical sermons, now given in place of the Lesson services. Questions were asked regarding the best method for studying these lessons and experiences given. To the

direct question as to the wisdom of *writing* the references, quite a general expression was given of a higher understanding and greater unfolding in the study, from the *reading* of the references from the Bible and SCIENCE AND HEALTH, both in the home study, and in the Sabbath School class.

Miss Annie Dodge spoke of the conservatism of the English people,—of their slowness to receive a new idea of Truth,—but when the seed was sown it found good, earnest soil, and was sure to result in a goodly harvest.

A marked feature of the work was the very courteous manner in which SCIENCE AND HEALTH and the JOURNALS were received in four of the large Libraries in London, viz: Saint Martin's Free Library; British Museum; Victoria Institute; and the great ecclesiastical school, Zion College. Also letters of thanks from the University Library, Cambridge; Bodleian Library, Oxford; Public Library, Alford; The Mitchell Library, Glasgow, Scotland; Edinburgh University; Neal's Library, and Galignani's Library, Paris, France; Thade's Reading Room, Dresden, Germany; Royal Library, Berlin, Prussia; Viennese via Tornabuoni, Florence, and Piale's Library, Rome, Italy; Mullin's Library, Melbourne, Australia. Only one Library refused to receive the book—St. Petersburg, Russia. How this kindly reception of Christian Science proves that the voice of Truth is reaching the consciousness of the world on its highest plane of thought. Greater search and research for Truth is daily becoming manifested.

The first work in Wilmington, after opening a Christian Science Reading Room, was with the April JOURNAL. A donation of fifty copies was made, under the condition that they be sold at ten cents a copy, for the starting of a Book Fund. In less than twenty-four hours half of these had been disposed of, and since that time several hundred have been sold and distributed. A stock of this number of the JOURNAL is kept on hand, and every visitor to the Rooms has the opportunity given him to purchase one. The heaven is working. Truth is never old. The activity in circulating the April JOURNAL should go on. It will bring subscribers to our official organ and help to establish Truth in Journalism.

As a preface to the Treasurer's report our brother gave his testimony for the Bible lessons. Said he was getting so much from them, and spoke particularly of the lesson on the "Raising of Lazarus," of how much it unfolded to him. He stated that there was already in the Bank more than *seventeen thousand dollars* toward the building of the Boston Church and Publishing House. He told how his heart had been touched many times by the expressions of love and gratitude which accompanied the gifts; how greatly he had been blessed in receiving the letters

containing 10c, 25c, or 50c. They had brought just as much to him as the letters containing the larger amounts.

Harvest.

THE golden harvest days have come, with their clear skies, pure atmosphere, richly tinted fruits, and wealth of golden grain, making glad the husbandman whose activity in the careful preparation of the soil, and in wisely selecting the best vines, plants and seeds, followed by his patiently waiting the time of maturity, — all these conditions, necessary each to the other, — has been most marvelously rewarded, both by the unprecedented, abundant harvest, and the value of it, by reason of the scanty crops in other lands; thus affording these brave-hearted husbandmen, who have struggled years without reward, an opportunity to pay off all indebtedness, and yielding them an independence which they have faithfully earned. Through their oft repeated losses and failures they have persevered, until a rich reward is theirs, and many a home is freed from debt-bondage; and there arises a song of joy and gratitude for these good gifts.

Thus it is in the harvest time of Christian Science. But there must first be the preparation necessary to perceive the Truth, — the desire for Good above all else, — which always means sacrifice of self-love, — humility, — that the highest sense of right may be protected; patiently accepting the results, with hope strong that good will, must, eventually be expressed and established in human consciousness. With such patience, in perseveringly maintaining one's position of right, the unfolding must follow, as surely as the darkness disappears before the approach of the rising sun, until the consciousness of light is far greater than the shadows, and oftentimes all things are resplendent with its glory.

The grand demonstrations that often crown our first declarations of Truth, should lead us to guard even more diligently this priceless gem of light lest a stray thought be entertained, which will cast a shadow, — for as we have taken a step higher up the mountain the path is more steep, and there are shadows, and deep ravines down the side which we did not see when we were at the foot of the mountain or at the first step.

These first experiences come like a flood of light, illuminating all the world. A Light which nothing can efface, for it is a diamond flash of eternal Love, which grows stronger and clearer through all persecution; and this refining, purifying and vitalizing process will continue until all persecution and temptation have passed away.

How can we reach this mountain summit? Only through "self-reliant trustworthiness." With this requisite, gained through individual work, we listen for the voice of the Shepherd that bids us look for the beacon light at the top, that it may shine more clearly along the path we each must walk. Each step brings struggles, through which the good Shepherd guides us,

and the light shines clear and strong, illuminating our pathway with its pure radiance. The shadows often come from our attachment to personal goodness, but when we see Principle we recognize that Good is reflected, — in all its creation, — and our sense of loss, or disappointment, vanishes in the unfolding of the newly risen idea of Love.

A rich harvest is ours, made more abundant because of the barrenness of the countries (conditions of thought) about us. It causes us to remember the many grains of Truth that have been garnered as priceless jewels, to sustain us in greater temptations and trials that beset us all along the way.

"Lift up your eyes, and look on the fields; for they are white already to harvest."

MAY each one remember, as Christmas approaches, there is yet a lack of *three thousand dollars* of the sum specified before the work of laying the foundation of our much needed Church and Publishing House can begin. The children are bringing their abundant harvest with joyful hearts. May their loving sacrifices be an inspiration to their elders in this noble work.

OUR readers will be glad to know the subscription list for the JOURNAL is increasing. The signs indicate a far greater prosperity the coming year, with the earnest co-operation of each subscriber.

ALL manuscript sent to the JOURNAL without signature and address will find its way into the waste basket.

We will accept no manuscript with *nom de plume*. Unless the author requests its return, it, too, will find lodgement in the waste basket.

This sense of impersonality, that seems so prevalent just now, is proving to be simply a cloak to cover an unwillingness to be responsible for what is written for the JOURNAL. We would do well to adopt David's prayer: "Let me not be ashamed of my hope."

IN preparing manuscript for publication, if contributors will *write with ink and only on one side of the paper*, it will be greatly appreciated. Many articles, written with pencil, are sent in with excuses for having been written hastily and carelessly, which necessitates their being written over. The articles for our JOURNAL need to be written with the same care that we give a patient, or teach a student, to bring out our best demonstration of Christian Science.

ALL contributions for the JOURNAL should be sent in by the fifth of the month, and addressed to the EDITOR, or the EDITORIAL DEPARTMENT CHRISTIAN SCIENCE PUBLISHING SOCIETY, 62 BOYLSTON STREET, BOSTON.

PUBLISHER'S DEPARTMENT.

RETROSPECTION and INTROSPECTION is the title of a new book soon from press, by REV. MARY BAKER G. EDDY. It contains a biographical sketch of the author, and the way she was led to the discovery of Christian Science;—its growth and fundamental idea. This work embodies valuable directions to Christian Scientists. 120 pages, cloth covers, gilt edges, post paid 80 cents; \$7.50 dozen, \$4.25 half dozen, prepaid.

WHEN subscriptions expire the wrapper containing last number is stamped "Subscription expires with this issue." This is the only notice given subscribers.

PUBLICATIONS are not continued beyond term of payment, unless a request in writing is received so to do.

OUR supply of bound SERIES Vol. 1 and 2 is exhausted; also No. 4 Vol. 1, and No. 10, 13, and 15, Vol. 2.

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SIOUX CITY, IA.—10.30 A. M., 521 Fourth Street.

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TOLEDO, O.—10.45 A. M. S. S. 12 M. 321 Tenth St.

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DE FUNIAK SPRINGS, FLA. — 10 A. M., residence, G. A. Walther.

DES MOINES, IA. — 10 A. M., High Street Baptist Church.

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ERIE, PA., — 11 A. M., S. S., 10 A. M., cor. Sixth and French Sts.

FALL RIVER, MASS. — 2 P. M., 39 S. Main Street, Room 5.

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GRAND JUNCTION, COLO. — Bible class 2 P. M., residence, Mrs. W. T. Carpenter.

GRAND RAPIDS, MICH. — 10.30 A. M., Good Templars' Hall,

GRAND FORKS, DAK. — 3.45 P. M., Room 12, Odd Fellows' Block.

HAMILTON, CANADA. — Bible class 3 P. M., 84 Wilson Street.

- HARTFORD, CONN. — 3.30 P. M., United Workers Building.
 JACKSONVILLE, ILL., 7.30 P. M., 202 South Prairie St.
 JANESVILLE, WIS. — 3 P. M., No. 61 West Milwaukee Street.
 KANSAS CITY, MO. — 10.30 A. M. Room 8, Bayard Building.
 LANARK, ILL. — 10.30 A. M., residence, Mrs. J. Woodin, East St.
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 LEAVENWORTH, KAN. — 3.30 P. M., 700 South Fifth Street.
 LE MARS, IA. — 11.30 A. M., S. S. 10.30 A. M., cor. 3d & Wash. Sts.
 LEXINGTON, MO. — 10.30 A. M., residence of John M. Williams.
 LIMA, O. — 4 P. M., W. C. T. U. Hall. Wednesday, 7.30 P. M.
 LINCOLN, NEB. — 10.45 A. M., and 7.30 P. M., Suite 1 King's
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 LITTLETON, N. H. — 10.45 A. M., Opera Block, Main Street.
 LOCKPORT, N. Y. — 11 A. M., No. 2 Central Block.
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 LOS ANGELES, CAL. — Bible class 10.45 A. M., Grand Army Hall,
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 class, 12 M., Wyman Exchange, Merrimac St.
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 Buren St.
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 Streets, Wednesday, 8 P. M.; Thursday, 3 P. M., cor. 4th and Un-
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 NASHUA, N. H. — Bible Class, 12.30 P. M., 237 Main Street.
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 NORTHCOTE, MINN. — 2 P. M., residence of Mrs. Brown.
 OAKLAND, CAL. — 11 A. M., S. S. 12.15 P. M., G. A. R. Hall.
 OMAHA, NEB. — 10.30 A. M. and 8 P. M., S. S. 11.45 A. M.
 Bible Lesson 8 P. M., Thursday Room 238, Bee Building.
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 PALATKA, FLA. — Bible class, 10 A. M., residence A. Merwin.
 PAOLA, KAS. — 2 P. M., Christian Science Hall, Main Street.

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- PIQUA, OHIO.—10 A. M., Commercial Lodge I. O. O. F.
- PLYMOUTH, MICH.—2.30 P. M., residence of Mrs Mary J. Kellogg.
- PORT HOPE, ONT.—11 A. M., and 2.30 P. M., Science Hall, Queen St.
- PORTLAND, ME.—7 P. M., 273 Cumberland St.
- PORTLAND, OREGON.—3 P. M. and 7.30 P. M., No. 313 J St.
- QUINCY, ILL.—10.30 A. M., and 7.30 P. M., Sunday School 9.30 A. M., at 622 Broadway.
- RIVERSIDE, CAL.—10.30 A. M., Sunday School 9.30 A. M.
- ROCHESTER, N. Y.—10.30 A. M. and 7.45 P. M., S. S. 11.30 A. M. at C. S. Reading Rooms, No. 3 East Ave.
- SACRAMENTO, CAL.—11 A. M., S. S. 12.15, Granger's Building.
- SALT LAKE CITY, UTAH.—Bible class every Friday 10.30 A. M., at 20 Cramers Floral Ave., between 1st and 2nd East.
- SAN ANTONIO, TEX.—3 P. M., Firemen's Hall, Ave. C.
- SANBORN, IA.—10.30 A. M., I. O. G. T. Hall.
- SANDUSKY, OHIO.—10.30 A. M., C. S. Rooms, Odd Fellows' Bld.
- SAN DIEGO, CAL.—11 A. M., S. S. 9.30 A. M., 1602 C Street.
- SCHENECTADY, N. Y.—Bible Study 2.30 P. M., 109 Park Place.
- SCRANTON, PA.—10.30 A. M., and 7.30 P. M., 134 Wyoming Ave.
- SHERBURNE, N. Y.—Bible class 10.30 A. M., Chapel Street.
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- ST. PAUL, MINN.—10.30 A. M., No. 16 Hotel Barteau.
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- SPOKANE FALLS, WASH.—11 A. M., Room 510, Nichols Block.
- SPRINGFIELD, OHIO.—2.30 P. M., 22 South Shafer Street.
- ST. JOSEPH, MO.—10.30 A. M., S. S. 3 P. M., cor. 7th and Edmond.
- ST. CATHERINES, CAN.—3 P. M., S. S. 2 P. M., 34 Niagara St.
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- TRAVERSE CITY, MICH.—10.30 A. M., 27 East 9th St., So. side.
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